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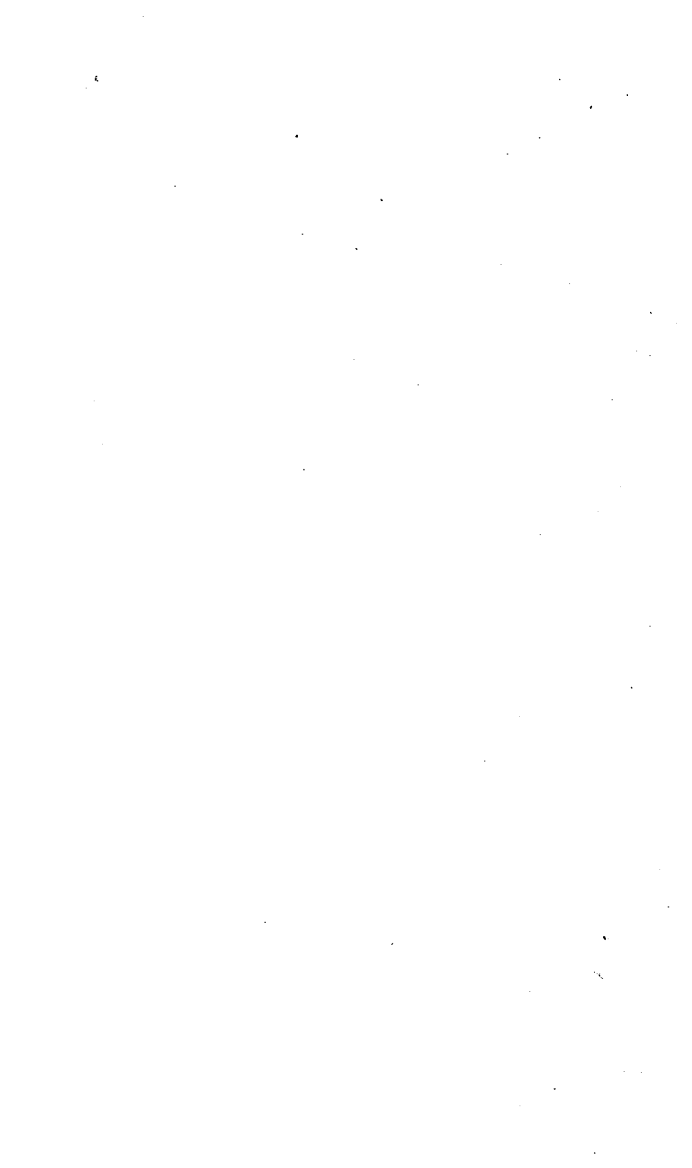
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THE BIBLE

AND

PEDOBAPTIST CHURCHES

AGAINST

OPEN COMMUNION.

THE CUP OF BLESSING WHICH WE BLESS, IS IT NOT THE COMMUNION
OF THE BLOOD OF CHRIST? THE BREAD WHICH WE BREAK, IS IT
NOT THE COMMUNION OF THE BODY OF CHRIST?—1 Cor. x : 11.

SECOND EDITION.

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PREFACE.

THE first edition of the "Bible Against Open Communion" being sold, and another called for, it is now given, enlarged, and, it is hoped, somewhat improved. We are thankful for the favor it has received, being recommended by influential religious journals, the Iowa Baptist State Convention, many Associations and leading Baptist ministers; also, for the great good it has accomplished, under God, having removed the doubts of many, and turned still more to the truth.

The book was first written in self-defence. From being the assailed, the Author became the assailer; and, without egotism, thinks he has proved the truth of the proverb, that "they who live in glass houses should not throw stones at their neighbors."



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THE BIBLE AGAINST OPEN COMMUNION.

CHAPTER I.

THE LORD'S SUPPER.

The Word of God is the only authority for the administration of the Lord's Supper; showing very clearly how and for what purpose it was instituted, and who are authorized to partake of it. Human traditions and opinions, on this important subject, are of no value, only so far as they accord with the truth. The Bible, and the Bible alone, is the only standard to which must be conformed all our conceptions of doctrine and discipline. To this standard of divine right, therefore, let us turn for instruction on the institution of the Lord's Supper.

The Sacred Scriptures are in divine harmony. A unity of meaning, purpose and practice runs through the whole volume of truth; and hence, when any particular passage

seemingly contradicts the general teaching and scope of meaning of the Word, the apparent contradiction must necessarily arise from one of two causes, viz.:—an error of interpretation, or a wrong conclusion deduced from the text by the reader. Again, if one or more passages seemingly teach any particular doctrine that is contrary to the whole tenor of the Bible, the apparent meaning of the few must yield to the clear teachings of the many. With this correct rule of interpretation before us, we will now proceed to prove that

I.—THE LORD'S SUPPER IS A DIVINE INSTITUTION.—It was ordained by our Lord Jesus Christ on the night in which he was betrayed.

PROOF.—Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins. Matt. 26 : 26-28. See, also, Mark 14 : 22-24 ; Luke 22 : 19-20 ; 1 Cor. 11 : 23-27.

II.—THE LORD'S SUPPER WAS INSTITUTED TO COMMEMORATE THE DEATH OF OUR LORD JESUS CHRIST.—

PROOF.—Take, eat, this is my body which is broken for you. *This do in remembrance of me.* This cup is the New Testament in my blood ; this do ye, as oft as ye drink it, in

remembrance of me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come.—
1 Cor. 11 : 23-27.

REMARKS.—The ordinances of the Lord's Supper and Baptism stand out as two great pillars of truth, enduring as long as time shall last, erected by the infinite wisdom, power and goodness of God, appealing to all ages to come as witnesses of the fundamental doctrine of the Christian religion—*Christ Crucified*. The Lord's Supper shows forth his crucifixion and death until his coming again—his shed blood and broken body; and Baptism his burial and resurrection from the grave. And whenever the Supper is partaken of there comes through it to the ear of faith the voice of Jesus, saying, "*This do ye in remembrance of me.*" And then at Baptism, faith not only sees Christ going down into, and coming up out of, the river of Jordan, but also going down into the grave and coming out as a Conqueror, rising in majesty and glory, the Lord of Righteousness, triumphant over the power of death. Thus, when the Christian partakes of the Supper, and follows Christ in Baptism, he presents to the world two irrefragable arguments in proof of a crucified and risen Savior.

III.—THE LORD'S SUPPER WAS INSTITUTED

FOR COMMUNION WITH CHRIST; and not for the communion of Christian with Christian.

PROOF.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. 10 : 16. John 6 : 51-55; 1 Cor. 11 : 23-29; 1 Cor. 10 : 17, 21; Eph. 4 : 3-5.

REMARKS.— Here is Scriptural communion clearly defined—the communion of the BLOOD and BODY OF CHRIST. The idea of assembling as Christians around the Lord's table, in order to commune with and show our love for each other, is not the object for which the Lord's Supper was instituted. We are willing to admit, as we shall shortly prove, that those who eat and drink are required to be in Christian fellowship and love; but that the Supper was ordained for this purpose cannot be found in the Bible.

The original design of the ordinance was to commemorate the sufferings and death of Christ. It is communion *with Christ*, and not with *Christians*. They gather around the table obedient to his requirement—“*This do ye in remembrance of me,*” and “to show the Lord's death till he come.”

IV.— IN THE LORD'S SUPPER THE BODY OF CHRIST IS TO BE SPIRITUALLY DISCERNED.

PROOF.— For he that eateth and drinketh unworthily,

eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Cor. 11 : 29; 1 Cor. 10 : 16.

REMARKS.—How can an unregenerate man *spiritually discern the Lord's body* in the Supper? How can he eat this spiritual bread and drink this spiritual drink when he is yet in his sins? “The cup of blessing which we bless,” says the Apostle, “is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (1 Cor. 10 : 16.) “Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils.” (1 Cor. 10 : 21.) The table is our Heavenly Father's table. The Christian comes to it as a *child*—a child born of God—and *only as a child is he entitled to eat*. “For we, being many, are *one head and one body*; for WE ARE ALL PARTAKERS OF THAT ONE BREAD.” 1 Cor. 10 : 17.

V.—THE LORD'S SUPPER WAS INSTITUTED FOR THE CHURCH, AND PARTAKEN OF ONLY IN A CHURCH CAPACITY.

PROOF.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20 : 7.

Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2 : 41-42 : 1 Cor. 11 : 18-20.

REMARKS.— Observe that it was the disciples and not the multitude who came together to “break bread,” to partake of the Lord’s Supper. They came in a church capacity, in church fellowship. They had “gladly received the word,” been “baptized,” “continued steadfastly in the apostles’ doctrine,” and then came together to commemorate the death of their departed Lord in the “breaking of bread.” This was no doubt the established practice of all the apostolic churches, for Paul tells us that he taught the “same thing everywhere in every church.”

And in accordance with this view all churches now act, with a very few exceptions. They all require baptism previous to communion, and determine the Scriptural qualifications necessary to the Supper. “However sincere the candidate, the churches do not admit *that* as the fact of baptism, nor his fitness for the Lord’s table.” They determine, we repeat, the pre-requisites necessary to the Lord’s Supper, and not the individual. The opinions of the individual must be subordinate to the requirements of the church, based upon the law of truth governing Christ’s ordinances.

VI.—THEY WHO PARTOOK OF THE LORD’S

SUPPER WERE UNITED IN CHURCH FELLOWSHIP.

PROOF.—And the multitude of them that believed were of one heart and of one soul.—Acts 4 : 32.

And they continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers,—Acts 2 : 42-43 ; 1 Cor. 11 : 18-20.

REMARKS.—Here it is distinctly stated that those who participated in the Lord's Supper “continued steadfastly in the apostles' doctrine, in FELLOWSHIP, in breaking of bread, and in prayers”; and “were of one heart and one soul.” In this they were steadfast, in this they were united—in ONE LORD, ONE FAITH, ONE BAPTISM” *; or, according to the paraphrase of Dr. McKnight, “they all served one Lord, had one and the same object of faith, and had professed that faith by one form of baptism.” “How can two walk together except they be agreed?” It was in the fellowship of “doctrine,” as well as in the bonds of love, that the apostolic churches brake bread. Apply this example to open communion, and what authority have the Pedobaptists for giving an unrestricted invitation to the Lord's table? None whatever.

VII.—THOSE WHO PARTICIPATED IN THE LORD'S SUPPER WERE BAPTIZED BELIEVERS.

* Ephesians 4 : 5.

PROOF.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you.—Matt. 28 : 19-20.

But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also and was baptized.—Acts 8 : 12-13.

When they heard this they were baptized in the name of the Lord Jesus.—Acts 19 : 5.

And many of the Corinthians, hearing, believed and were baptized.—Acts 18 : 8.

Then they that gladly received his word were baptized.—Acts 2 : 38-41.

He that believeth and is baptized shall be saved.—Mark 16 : 15-16.

See, here is water, what doth hinder me to be baptized? If thou believest with all thy heart thou mayest. I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the Eunuch, and he baptized him.—Acts 8 : 36-39.

REMARKS. — “It is certain,” says Dr. Doddridge, “that Christians in general have always been spoken of by the most ancient fathers as baptized persons. And it is also certain that, as far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord’s Supper.” *

Lord Chancellor King says: “Baptism was always precedent to the Lord’s Supper; and none were admitted to receive the eucharist till they were baptized. This is so obvious to every man that it needs no proof.”

Dr Wall says: “No church ever gave the

* In quoting from learned authors we do not assume, as the writer was once unfairly and uncharitably charged, that they all believe exclusively in immersion; but to show that those particular passages cited prove that mode.

communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before they were baptized."

"It is an indispensable qualification for this ordinance," says Dr. Dwight, "that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend, that he should have made a public profession of religion, and that he should have been baptized."

The divine order is given by the Savior :—

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them, to observe all things whatsoever I have commanded you.—Matt. 28 : 19-20.

1. The people were to be taught or disciplined.

2. They were to be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

3. They were to be taught obedience to ALL Christ's commandments. They were to observe them — not to change, nullify, or break them.

VIII.—THAT THOSE WHO PARTICIPATED IN THE LORD'S SUPPER WERE IMMERSED BELIEVERS.

The words BAPTIZE and BAPTISM are the Greek words BAPTIZO and BAPTISMOS, which, at the time of the translation of the Bible in the reign of King James, were not allowed to be translated into English, for fear of disturbing the "faith and practice of the Church of England." The universal meaning of these words in the times of the apostles among the Greeks, was to immerse, to submerge, to soak thoroughly, to saturate. These are the definitions given in the Greek Lexicons.*

LUTHER.—"I would have those that are to be baptized, to be *wholly dipped into the water, as the word imports* and the mystery does signify." ¹

Speaking of Baptism as a symbol of death and the resurrection, Luther says: "On this account I could wish that such as are to be baptized, should be *completely immersed into the water*, according to the meaning of the word and the signification of the ordinance, as also, without doubt, it was instituted by Christ."

* *Baptizo*, to immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate.

Baptisis or *Baptismos*, immersion; *Baptisma*, an object immersed; *Baptistes*, one who immerses; *Baptos*, immersed, dyed; *Bapto*, to dip, to plunge into water, etc.—See *Donnegan's Greek Lexicon*.

CALVIN.—“The very word *baptize*, however, signifies to *immerse*; and it is certain that immersion was the practice of the ancient church.”¹

MOSHEIM.—“Jesus himself established but two rites, which it is not lawful either to change or to abrogate; viz., Baptism and the Lord’s Supper.”²

“In this century (the first) baptism was administered in convenient places, without the public assemblies; and by *immersing the candidates wholly in water*.”³

In the second century “the candidates for it were *immersed wholly in water*, with invocation of the sacred *Trinity*, ACCORDING TO THE SAVIOR’S PRECEPT.”⁴

NEANDER.—“Baptism was originally administered by *immersion*, and many of the comparisons of St. Paul allude to this form of its administration. The immersion is a symbol of death, of being buried with Christ;

1 *Institutes of the Christian Religion*. By John Calvin. P. 491, vol. ii. Philadelphia: Presbyterian Board of Publication.

2 *Institutes of Ecclesiastical History*. By John Lawrence Von Mosheim, D. D. Vol. I., p. 84, sec. i. New York: Harper & Brothers..

3 Ibid., p. 87, sec. 8.

4 Ibid., p. 37, sec. 13.

the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent the second birth — the death of the old man and a resurrection to a new life.”¹

“On the original rite of Baptism, there can be no doubt whatever that in the primitive times the ceremony was performed by *immersion*. * * * The practice of immersion, in the first centuries, was, *beyond all doubt, prevalent in the whole Church.*”²

DR. CHALMERS.—“The original meaning of the word *baptism* is IMMERSION. We doubt not that the prevalent style of the administration in the Apostles’ days was by *an actual submerging of the whole body under water.*”

KNAPP.—“Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolic Church, and so even John baptized, and *immersion remained common for a long time after.* It would have been better to have adhered generally to the

1 *The History of the Christian Religion and Church.* By Dr. Augustus Neander; p. 197. Philadelphia: James Campbell & Co.

2 See Neander’s Letter to Rev. Wm. Judd. Judd’s Review of Professor Stuart, p. 194.

ancient practice, as even Luther and Calvin allowed.”¹

STOM AND FLATT.—“The disciples of our Lord could understand his command in no other manner than as enjoining *immersion*; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism (John 4 : 1) of the disciples of Jesus, were performed by *dipping the subject into cold water*, as is evident from the following passages: Matt. 3 : 6—‘Were baptized in Jordan’; v. 16—‘Jesus ascended out of the water’; John 3 : 23—‘Because there was much water there.’ And that they actually did understand it so is proved partly by those passages of the New Testament which *evidently allude to immersion*:—Acts 8 : 36, 39; 16 : 12–15; Rom. 6 : 4; Col. 2 : 12. *

* * It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism.”²

1 *Lectures on Christian Theology*. By George Christian Knapp, D. D., Professor of Theology in the University of Halle. Translated by Leonard Woods, Jun., D. D., Theological Seminary, Andover, Mass.

2 *Biblical Theology*, translated from the works of Professors Stom and Flatt. By S. S. Schmucker, D. D., Professor of Theology in the Theol. Seminary of the General Synod of the Ev. Lutheran Church, Gettysburg, Penn. P. 513–516.

Thus, in conclusion, is *immersion* proved by the Bible to be *an ordinance of Christ*, and practiced by his disciples; and thus, also, do ecclesiastical historians, eminent scholars and divines, prove that it was the universal practice of the church in the first centuries of the Christian era. Luther, and other great men, have regretted that the primitive mode was not retained. Who gave man authority to make the change, substituting his own whim for the ordinance of Christ? Who had the right to set up *sprinkling* for IMMERSION, impugning the wisdom of Christ by exalting above him the foolishness of man? Baptism being symbolical, in part, of the burial and resurrection of Christ, who had the right to attempt the destruction of that beautiful symbol by instituting in its place the meaningless rite of sprinkling?

No one thing has astonished the writer more, in his investigations on the Lord's Supper and Baptism, than this, viz.: that while eminent scholars and authors admit that *immersion was the ancient mode of baptism*, established by Christ, yet, *for expediency's sake*, they favor sprinkling, a device of man; placing, in reality, man's opinion above the "wisdom of God." Here is what a German Professor of Theology says: "Happily, how-

ever, the *change of the ancient custom of immersion, although it ought not to have been made*, destroys nothing that is essential to this *ceremony as it was instituted by our Savior*"! And then, in immediate connection, he remarks, "We may, therefore, without any hesitation, admit that our Lord would have preferred aspersion or affusion to immersion, if a custom of affusion or aspersion had previously prevailed." ¹

1.—JOHN'S BAPTISM WAS IMMERSION.

PROOF.—And were all baptized of him in the river of Jordan.—Mark 1 : 5. And were baptized of him in Jordan, confessing their sins.—Matt. 3 : 6. And John also was baptizing in Enon, near to Salim, because there was much water there.—John 3 : 23.

REMARKS.—Why John should baptize in the river of Jordan, and in Enon, "because there was MUCH WATER THERE," is passing strange, if sprinkling would have answered the same purpose! According to many Pedobaptists, ONE drop of water applied by the tip of the finger to each applicant would have been sufficient. Whether John's baptism was CHRISTIAN BAPTISM or not, does not come within the scope of our present inquiry; it is sufficient for us to know that he was appointed of God to administer it; and that Jesus "was baptized of John in Jordan,"—Mark

¹ *Ibid.*

1 : 9 ; and that John and the disciples of Jesus were baptizing at the same time. Of the *MODE*, Dr. Adam Clarke says :

“ That the baptism of John was by plunging the body, * * seems to appear from those things which are related of him ; namely, that he baptized *in Jordan*, that he baptized in *Enon*, because *there was much water there* ; and that Christ, being baptized, *came up out of the water* ; to which that seems to be parallel, Acts 8 : 38—“ *Philip and the eunuch went down into the water,*” &c. *

“ But as the Jewish custom required the person to stand in the water, and having been instructed, and entered into a covenant to renounce all idolatry and take the God of Israel for their God, then *plunge themselves under the water*, it is probable that the rite was thus performed at Enon.”—Clarke on John 3 : 23.

The controversy on John's baptism is not so much on the *mode*, as on the *nature* of his baptism. The manner is nearly universally conceded to have been immersion.

2.—CHRIST'S BAPTISM WAS IMMERSION.

PROOF.—Then cometh Jesus from Galilee to Jordan

* *Observations on the Nature and Importance of Baptism*, by Dr. ADAM CLARK, appended to the Gospel by Mark.

unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.—Matt. 3 : 13. [Thus] Jesus came from Nazareth of Galilee, and was baptized of John *in Jordan*.—Mark 1 : 9. And Jesus when he was baptized *went up straightway out of the water*.—Matt. 3 : 16. And, *straightway coming up out of the water*, [Mark 1 : 10] and praying, the heaven was opened, and the Holy Ghost descended in bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age.—Luke 3 : 21–23.

REMARKS.—Here we have the sublime example of the blessed Redeemer coming up out of the waters of the Jordan, sealed with the Father's approbatory voice. For what purpose was Christ baptized? It was certainly not to REPENTANCE—for he had no sins to repent of. Neither was it, as some affirm, for initiation into the PRIESTLY OFFICE; for the Apostle Paul distinctly states he pertained "to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood."—Heb. 7 : 13, 14.

The Savior tells us that he was baptized, as well as his disciples, "to fulfil all righteousness." 1. It was a divine requirement, and he to show his obedience to that requirement was baptized by John in Jordan. Thus, says Dr. McKnight, "Jesus submitted

to be baptized, that is, to be put under the water, and taken out again by John."

2. As it was customary to baptize all Jewish proselytes by immersion into the Jewish faith, to them a new religion; so Christ having, in the fulness of time, come to establish the new dispensation—his church—he, as the Head of that church, not only prescribed the terms and mode of admission into it, but set a remarkable example of obedience for all his followers. Hence, says Mr Scott, in his comment on Matt. 3: 13-15 "We never find that Jesus spake of himself in the plural number; and it must therefore be allowed that he meant John also, and all the servants of God in a subordinate sense. It became Christ as our surety and example to perfectly fulfill all righteousness; it becomes us to walk in all the commandments and ordinances of God, without exception, and to attend on every divine institution, as long as it continues in force. Thus far Christ's example is obligatory."

DR. CLARK, on the same words of Christ, "*to fulfil all righteousness*," says, "That is, *every righteous ordinance*. * * But was this an *ordinance*? Undoubtedly, it was the *initiatory* ordinance of the Baptist's dispensation. Now, as Christ had submitted to

circumcision, which was the *initiatory ordinance* of the Mosaic dispensation; it was necessary that he should submit to this, which was instituted by no less an authority, and was the *introduction* to his own dispensation of eternal mercy and truth."

3. The baptism of Christ was, also, emblematical of his death, burial and resurrection. So the Apostle Paul understood it. To the Romans he says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore **WE ARE BURIED** with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been **PLANTED TOGETHER** in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6 : 3-5. "Buried with him in Baptism."—Col. 2 : 12. There is nothing but immersion that can prefigure the burial, resurrection and ascension of the Savior. Sprinkling completely destroys this beautiful emblem, and divests baptism of its loveliest feature.

Admit, for argument's sake, that there were several modes of baptism in the times of the Savior and the apostles, would not **HE**

have adopted that mode which he intended his disciples should follow, and which to him was right? Did he not become an example for his church? and shall we not follow HIM? Why should the sacred text be so explicit as to say that Jesus was baptized "IN Jordan,"—that he "went up straightway out of the water,"—and "coming up out of the water," &c.—if he was only sprinkled? Why does the sacred narrative use such terms that evidently teach one important idea—immersion—and yet, according to Pedobaptists, we are to understand them as meaning another?

4. The mode of Christ's baptism was the same as John's. It is generally conceded by learned commentators that John's baptism was immersion. If John baptized by immersion, so did the disciples, with the approbation of Christ; for John in Enon, and Christ and his disciples in Judea, were baptizing at the same time, and it is not probable that one would be sprinkling and the other immersing. What one did, so did the other also. "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. And John was also baptizing in Enon, near to Salim, because there was much water there."—John 3: 22, 23.

3.—*THE APOSTLE PAUL AND THE BELIEVING ROMANS WERE IMMERSSED.*

PROOF—"Know ye not that so many of US as were baptized. * * Therefore WE are BURIED with him by baptism. * * WE have been PLANTED TOGETHER in the LIKENESS OF HIS DEATH.—Rom. 6 : 3--5.

REMARKS.—It is clear from the above that the Apostle was baptized by immersion. If there had been (which we certainly believe there were not) other modes in use, would not he have followed that mode which he believed to be Christian baptism? Hence he says there is "one Lord, one faith, one baptism."—Eph. 4 : 5. As well may we say that there is a diversity of Lords and faiths, as to say there is a diversity of modes of baptism. This was the "Apostles' doctrine," in which the three thousand souls that "gladly received the word and were baptized," "continued steadfastly," had been immersed. Here is union and harmony in teaching and example. The Apostle was uniform in his practice, and taught and required uniformity in the churches. To the Corinthians he says: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you."—1 Cor. 11 : 2. Again: "I have sent unto you Timotheus, who shall bring you into remembrance of my ways which be in Christ, as I teach

everywhere in every church.”—1 Cor. 4 : 17.
 “For ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.”—Rom. 6 : 17.

Why should the Apostle Paul use the words, “we are buried with him by baptism”—“planted together in the likeness of his death,” etc.—unless he and his brethren had been immersed? We see no force nor beauty in these symbols, only as used in this sense. How weak a Pedobaptist interpretation of this passage:—“Therefore we are BURIED with him by sprinkling, pouring or washing into his death. We have been PLANTED TOGETHER by sprinkling, pouring or washing in the likeness of his death”!

In Romans 6 : 3-5, the Apostle tells us how Christ was, as well as how he and the Romans were, baptized. This passage is generally conceded by leading Pedobaptist commentators to refer to immersion:—

NEANDER. — “When St. Paul says that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and rising again out of the water.”—Neander’s Letter to Judd, p. 194.

DR. BENSON (Methodist).—“‘Therefore

we are buried,'—alluding to the ancient manner of baptizing by immersion."

DR. A. CLARKE (Methodist).—It is *probable* that the Apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under the water, which seemed to say, the man is *drowned*, is *dead*; and, when he came up out of the water, he seemed to have a *resurrection* to life; *the man is risen again; he is alive!*"

JOHN WESLEY.—"The allusion is to the ancient manner of baptizing by immersion."

DR. BURKITT (Episcopalian).—"The Apostle alludes, no doubt, to the ancient manner of baptizing persons in those hot countries, which was by immersion."

DR. DODDRIDGE (Presbyterian).—"It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion."

DR. MCKNIGHT.*—"The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth."

ARCHBISHOP TILLOTSON (Episcopalian).—"Anciently, those who were baptized were

* Twenty years Moderator of Presb. Gen. As. Scotland.

immersed and buried in the water, to represent their death to sin ; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. 6 : 2-6."—Works, vol. i, Sermon vii, p. 179.

REV. ALBERT BARNES (Presbyterian).—"It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion."—Rom. 6 : 4.

4.—THE COLOSSIANS WERE BAPTIZED BY IMMERSION.

PROOF.—BURIED WITH HIM IN BAPTISM, WHEREIN ALSO YE ARE RISEN WITH HIM, THROUGH THE FAITH of the operation of God, who hath raised him from the dead.—Col. 2 : 12.

REMARKS.—This passage is generally conceded by biblical scholars to refer to *immersion*. There are but very few disputing voices in all the Pedobaptist churches.

DR. CLARKE, says, "Alluding to the *immersions* practiced in the case of *adults*, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth, his rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body, and in them, of a total change of life."

5.—*THE EUNUCH WAS BAPTIZED BY IMMERSION.*

PROOF.—Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they WENT DOWN BOTH INTO THE WATER; both Philip and the Eunuch; and he baptized him. And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing.—Acts 8 : 35–39.

REMARKS.— If the Eunuch was sprinkled, why should there be such a minute and specific account of his baptism, in such terms that the general reader cannot help but conclude that he was immersed? Why should he “go down into the water,” and “come up out of the water,” if he was only sprinkled? DR. DODDRIDGE, in his Exposition, has very appropriately said: “It would be very unnatural to suppose that they went down to the water merely that Philip might take a little water in his hand to pour on the Eunuch.” “From these words,” says JOHN CALVIN, “we see how baptism was administered by the ancients, for they immersed the whole body in water.” And DR. CLARKE gives it as his opinion that they “alighted from the chariot into the water. While Philip was

instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms."

The baptism of the Eunuch is nearly universally admitted by learned commentators to have been by immersion. Yet see to what strange interpretations some good men will resort. Mr. Wesley says, "That going down may relate to the chariot, and implies no determinate depth of water. It might be up to their knees, it might not be above their ankles"! Though we do not profess to have the learning of Mr. Wesley, yet at GUESSING we may be his equal, so we will suggest that the water "might" have been up to the waist! As to "that going down" relating to "the chariot," the chariot stood still before Philip and the Eunuch "went down both into the water"!

But good Matthew Henry can beat both Mr. Wesley and the writer. He says, without hesitation, "It was the best baiting place the Eunuch ever met with in any of his journeys, so he ordered his coachman to stop, commanding his chariot to stand still. They had no convenient vessels with them, being on a journey, wherewith to take up water,

and must therefore go down into it, going barefoot, according to the custom. They went perhaps up to the ankles into the water, and Philip sprinkled water upon him." He must have the Eunuch "up to the ankles," before he could get water enough to "sprinkle" him!

CONCLUSIONS FROM THE FOREGOING PROPOSITIONS.

It is clearly evident that the Lord's Supper is a divine and commemorative ordinance, and not instituted for Christian communion, but for the communion of the "blood and body of Christ," being spiritually discerned. That it was a church ordinance, participated in by immersed believers, who "continued steadfastly in the Apostles' doctrine, and fellowship, in breaking of bread, and in prayers."—Acts 2: 41–42. Baptism, therefore, is the door through which, as Christians, we are to approach the Lord's table. Through it alone are we permitted to enter to partake of the sacred emblems of the broken body and shed blood of our Divine Master. It is the command of Christ, resting upon all with

a solemn obligation. It is a divine institution, and established by Him; a positive law that cannot be changed or annulled—and right because enacted by Him. The mode has been ordained by his example, and that example followed by the Apostles and primitive Christians. To follow Him becomes a solemn duty, and confers upon us a gracious privilege. If the Master says we must come through the door to the table, “it would look like contempt of Him, if, when the door is left open, a man should creep in at the window.”

To the Corinthians, the Apostle Paul says: “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.”—1 Cor. 11 : 2. “Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.—Romans 6 : 17. “All the Apostles spoke and taught the same things. They never countermanded in one church what they had ordered and taught in another. ‘For this cause I have sent unto you Timotheus, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.’—1 Cor. 4 : 17. At Jerusalem they required faith as a preliminary to baptism, and bap-

tism as a condition to the Lord's Supper, or 'breaking of bread.' The order they established in one church, was the order of every church; therefore, faith and baptism, in primitive times, were invariably terms of communion. No instance can be found in which any person was received into the church, and admitted to enjoy its privileges without them."

The whole controversy of open communion turns, then, on the question—*What constitutes Christian Baptism?* All other issues are foreign to the subject. "It is but just to remark," says Mr. HIBBARD, "that in one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of church fellowship to all who have not been baptized. Valid baptism they consider essential to constitute visible church membership. *This, also, we hold.** The only question, then, that here divides us, is, what is essential to valid baptism?" †

* The rule for the admission of members into the Methodist E. Church is as follows: "Let none be received into the church until they are recommended by a leader, with whom they have met at least six months on trial, and have been baptized.—Discipline, p. 127.

† "Hibbard on Baptism," a standard text-book among the Methodists.

A leading Pedobaptist journal remarks: "We, as Pedobaptists, are close communionists, and we hope we shall never cease to be such. The only legitimate subjects of controversy between us and the Baptists are the subjects and modes of baptism."

If immersion only is valid baptism, how can Baptists, holding this opinion as a fundamental article of faith, be consistent with themselves and invite to the Lord's Supper those who they conscientiously believe have not been baptized? Are they not consistent in practice with the doctrines they hold and teach? Would they not be recreant to what they believe as the true meaning and clearly evident teachings of the Bible, violators of their own consciences, and deserving of the reprobation of all truly enlightened and consistent minds, if they were to do otherwise?

And yet this is virtually what is demanded of the Baptists.

CHAPTER II.

PEDOBAPTIST CHURCHES NOT OPEN COMMUNIONISTS.

It has been frequently urged by ministers and lay members of open communion churches, that the Baptists were selfish, and thought themselves superior to their Pedobaptist brethren, because they would only admit individuals of the same faith and order to the Lord's table. Let us see how far some of these churches are more liberal than the Baptists, to what extent they are open communionists, and how far their ministers agree with their own church standards when they give a general invitation to the Lord's Supper. We affirm that such indiscriminate invitations are made in violation of their own confessions of faith and church disciplines, or are unchristian appeals to popular prejudice, made at the expense of consistency and the truth. Let us see how far we can sustain the

charge. And in doing this, we hope the reader will bear in mind that we cite the following examples not because we do not believe in churches exercising jurisdiction over the Lord's table; but that we give them in order to prove that Pedobaptists believe that to be RIGHT in their printed standards, for the requirement and enforcing of which they charge the Baptists as being guilty of a great WRONG.

1.—THE PRESBYTERIANS CLOSE COMMUNIONISTS.

According to the "Constitution of the Presbyterian Church," "a particular church consists of a number of professing Christians, with their offspring, voluntarily associated together for divine worship and holy living."—Page 406. Again: "The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children."—209. Here, then, is what constitutes a "particular" and "visible church"—"professing Christians, with their offspring," "their children." How do they become members of that church? "Baptism," says the Constitution, "is the act whereby the parties baptized are solemnly admitted into the visible church."—337. And

hence, "All baptized persons are members of the church, are under its care, and subject to its government and discipline. And when they have arrived at the years of discretion, they are bound to perform all the duties of church members."—456.

When are these "baptized persons"—"young Christians"—and "members of the church,"—permitted to come to the Lord's table? "When they come to years of discretion," says the Constitution, "if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper. The years of discretion in young Christians cannot be fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances, and of the time it is proper to admit young Christians to them."—504, 505.

Here we see that baptized members of the church—"young Christians,"—are not allowed the privilege of determining for themselves their own fitness for, and of the time when they shall partake of the Lord's Supper. They must wait for the "years of discretion,"

and these "years of discretion" to be determined by the "eldership." It belongs to the eldership to judge of their qualifications and the time when they shall be admitted to the communion. "Instead of being baptized and breaking bread, according to the apostles' doctrine and practice, they are not permitted to touch the elements. The very lips which pronounce them baptized members of the church and young Christians, fence them from the Lord's table, without trial or charge. Those who have no claim to the children's bread, can have no claim to the children's baptism."

But "may any," says the Constitution of the Presbyterian Church, "who profess the faith, and desire to come to the Lord's Supper, be kept from it? Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith and desire to come to the Lord's Supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church, until they receive instruction and manifest their reformation."—346.

Here is the action of a Presbyterian Synod on the question—"Is it proper that there should be intercommunion between Presbyterians and those denominations who hold

Arminian sentiments?"—who reply: "That after giving it all the attention which the importance of the subject demands, they are of the opinion, that for Presbyterians to hold communion in sealing ordinances with those who deny the doctrines of grace, through the blood of Christ, &c., is highly prejudicial to the truth as it is in Jesus. Nor can such intercommunion answer any valuable purpose to those who practice it, as two cannot walk together except they be agreed."

Another Presbyterian Synod says: "The practice of inviting to the communion all who are of good standing in their own churches, is calculated to do much evil, and should not be continued."

We leave the reader to determine for himself, from the above quotations, how far the Presbyterians are open communionists.

2.—THE METHODIST EPISCOPAL, A CLOSE COMMUNION CHURCH.

The Discipline of the Methodist Episcopal Church contains the following rule governing admission to the Lord's table: "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."—p. 147. The question naturally arises, for

what kind of "practices" will they exclude a member of the church? On page forty-one of the Discipline, we have the following question and answer:

"What shall we do with those members of our church who wilfully and repeatedly neglect to meet their class? Let the elder, deacon, or one of the preachers visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect, namely, exclusion." If they do not amend, they are then to be cited to trial, and if found guilty are to be laid aside, and the preacher is to "show that they are excluded for a breach of our rules, and not for immoral conduct." *

In addition to the above we find the following:

"But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, or disobedience to the order and discipline of the church," * * on a third offense, "if there be no sign of real humiliation, the offender must be cut off."—p. 129.

Again:

"If a member of our church shall be clearly

* We quote from the Discipline of 1860.

convicted of endeavoring to sow dissensions in any of our societies by inveighing* against either our doctrines or discipline, such person so offending * * if he persist in such pernicious practices, he shall be expelled from the church.”—p. 130.

And then the discipline states explicitly and emphatically, that “such persons *shall have NO PRIVILEGES of society or of SACRAMENTS in our church*, without contrition, confession, and satisfactory reformation.”—p. 131.

But we have not done yet. Here is another cause of expulsion :

“What shall be done with those ministers or preachers who hold and disseminate publicly or privately doctrines which are contrary to our articles of religion? Answer. Let the same process be observed as in case of gross immorality.”—p. 107.

Then the discipline gives the *same decision as the above*:—“After such form of trial and expulsion, the person so expelled shall have NO PRIVILEGE of society or SACRAMENTS in our church, without confession, contrition, and satisfactory reformation.”—p. 110.

Observe, that it is not only stated by the

* *Inveigh*—To exclaim with reproach.—WEBSTER.

rule, "that no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church," but in the above specified cases, in order to "make assurance doubly sure," it is also affirmed positively, that they "*shall have no privilege of society or SACRAMENTS in our church!*"

Exclusion for non-attendance at class-meetings is particularly specified for a breach of the rules of the Methodist Episcopal Church, and not for immoral conduct; for violating an institution of man; for it is not contended by our Methodist brethren that class-meetings are anything more than prudential means of grace, established by their church, but not found in the Word of God; and that such excluded persons have no right to commune at the Methodist table—"for no person shall be admitted to the Lord's Supper among us," says the rule, "who is guilty of any practice for which we would exclude a member of our church." But carry out the rule to its legitimate extent, and who has the right but a Methodist in good standing to partake of the Lord's Supper in that church? Are not the Presbyterians guilty of non-attendance at class-meetings?

Again. "Inveighing" against the doc-

trines and discipline of the Methodist Episcopal Church is ground sufficient for expulsion. If this subjects a member to expulsion, and such expelled members shall not be admitted to the Lord's Supper, of how much less a crime should they be deemed guilty who, outside the church, inveigh against its doctrines and discipline? And if inveighing against the doctrines and discipline INSIDE the church, be a positive bar to communion, why is it not equally a bar to all those OUTSIDE of the church, who inveigh against its doctrines and discipline?

We have also seen, that a minister found guilty of, and that perseveres in, "holding and disseminating, publicly or privately, doctrines contrary to [the] articles of religion," shall be tried and expelled, "as in case of gross immorality"; and shall have "no privilege of society or sacraments in the church." The doctrine of predestination, or final perseverance of the saints, is contrary to the articles of religion of the Methodist Episcopal Church. A minister in that church believes it, and for this he is tried and expelled. What is the ground of expulsion? Is it because that doctrine was held and disseminated in the church? or that it was contrary to the articles of religion? If be-

cause contrary to the articles of religion, and if for THAT the expelled member shall have no privilege of society or sacraments in the church, was it a greater crime for him to hold and disseminate such doctrines, than it is for a Presbyterian? And if it is a bar to communion to him, is it not equally a bar to all who are guilty of the same practice—whether Presbyterian or Baptist?

Mark, now, the inconsistency in which the ministers of that church are involved by giving an unrestricted invitation to communion.

1. They violate their expressed and printed declarations. 2. They invite to the Lord's table those who they say shall not be admitted; and others, that they have emphatically declared "shall have no privilege of society or of SACRAMENTS in our church." Is it uncharitable to suppose that by inviting such expelled persons to communion, they virtually say, that although they are unworthy to be members of "our [their] church," they are good enough to come to the Lord's table! that it is of greater importance to be a member of "our [their] church," than to be admitted to the Lord's Supper!

It has been customary in the Methodist Episcopal Church to give a general invitation on communion seasons, to members in good

STANDING in sister churches. The form of invitation, as found on page 147 of the Discipline, was never intended but for members of that church. Bishop Hedding says, in answer to the question, "Is it proper for a preacher to give out a general invitation in the congregation to members in good standing in other churches to come to the Lord's Supper?"—"No; for the most unworthy persons are apt to think themselves in good standing, and sometimes persons who are not members of any church will take the liberty from such an invitation to come. And again; there are some communities called churches which, from heretical doctrines or immoral practices, have no claim to the privileges of Christians, and ought not to be admitted to the communion of any Christian people. The rule in that case is as follows, and it ought to be strictly adhered to: 'Let no person who is not a member of our church be admitted to the communion without examination, and some token given, by an elder or deacon. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church.'—*Hedding on Discipline*. p. 72.

We commend this extract to the especial

consideration of Methodist ministers. No Baptist can claim more than that. "You are not to mend our rules but to keep them," says the Discipline; "and remember! a Methodist preacher is to mind *every point*, great and small, in the Methodist Discipline." p. 61.

We ask, in conclusion, how far is the Methodist Episcopal, an open communion Church?

3. THE COVENANTERS NOT OPEN COMMUNIONISTS.

The Rev. JOHN McLEOD, D. D., thus explains the position of the Covenanters:—
"On the subject of sacramental communion, the principles of the church are, that such communion is the most solemn, intimate, and perfect fellowship that Christians can enjoy with God and one another; that when Christians are associated together in a church state under a definite creed, communion in the sacraments involves an approbation of the principles of that creed; and that as the church is invested with authority which she is bound to exercise, to keep the ordinances pure and entire, sacramental communion is not to be extended to those who do not approve the principles of the particular church,

or submit themselves to her authority. In maintaining these principles, the Reformed Presbyterian Church does not design to unchurch any other religious denomination, or deny the christianity of its members. She recognizes the validity of the ordinances of all Christian communities who hold the Divine Head, and the plenary inspiration of His Word. She rejoices to know that these contain many of the saints of God, who have fellowship with Him and with one another at the table of the Lord; and she is willing to co-operate with them to the extent of her ability, in promoting the common Christianity. But she does not feel at liberty to allow every man to be the judge of his own qualifications for sealing ordinances, to dispense these ordinances to such as do not assent to her religious principles, or whom she could not submit to her discipline were they found violating their Christian obligations."

4. THE UNITED BRETHREN IN CHRIST NOT OPEN COMMUNIONISTS IN DISCIPLINE.

All that we find in the Discipline of this church, does not warrant the preachers in giving a general invitation to the Lord's table. The following extracts contain all that is said on the Lord's Supper: "We believe

that the ordinances, viz. Baptism, and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use and practiced by all Christian societies, and that it is incumbent upon all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual."—Page 11. "There shall be no rule adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's Supper, or the washing of feet."—Art. ii, sec. 5, p. 13.

The elder, whose duty it is to baptize and administer the Lord's Supper, [p. 53] gives a general invitation to commune on his own responsibility. There is no authority for it in the Discipline. There is no form of invitation given, neither is there any ritual to be observed. The above extracts, we repeat, are all that are given on the subject. Yet, notwithstanding this fact, the United Brethren have been as bitter as any other Pedobaptist church against restricted communion, and as general and loose in their invitations to the Lord's table.

5. THE LUTHERAN CHURCH A CLOSE COMMUNION CHURCH.

The Augsburg Confession, Article IX,

says:—"We teach that baptism is necessary, and that grace is thereby offered, and that children are to be baptized, who are by such baptism dedicated to God, and made pleasing to Him." "And when YOUNG MEMBERS reach the years of maturity, and have attained the natural ability to partake of the Lord's Supper in the manner commanded, it is their duty to be worthy communicants at the Lord's Supper." *

Again. "The members of the church are baptized in infancy, and though they are then in a formal manner acknowledged as parties to the covenant, and consequently as members of the church, yet being infants and incapable of voluntary action in a moral point of view, it is not only right, but a positive duty that they should themselves, when they arrive at a proper age, come forward and personally renew and confirm the vows made in their name by their sponsors or representatives, when at baptism they were recognized as subjects of God's gracious covenant." †

The duty of the council is to "admit to the communion of the church all those who

* "Why are you a Lutheran?" By B. Kurtz, D. D. p. 51.

† Ibid, p, 171.

were admitted to church membership in their infancy." *

It is evident from the preceding quotations that members of the Lutheran Church are not permitted to commune at the Lord's table "until they reach the years of maturity, and have attained the natural ability to partake of the Lord's Supper." We should like to know at what age baptized "young members reach the years of maturity." The Council must decide that, and not these "young members." If they have been "dedicated to God, and made pleasing to Him," according to the Augsburg Confession, surely there can be no harm in permitting them to come to their Father's table !

In conclusion, we now ask, how far are Pedobaptist churches open communionists? If they are to be judged by their own standards, they are certainly restricted in communion.

* "Why are you a Lutheran?" p. 171.

CHAPTER III.

FOR AND AGAINST.

Inconsistencies in which Pedobaptists are involved by Open Communion.

1.—UNRESTRICTED COMMUNION SUBVERTS CHURCH ORDER AND DISCIPLINE.—In proof of this assertion, let us look at the practical workings of the system. We have already shown that the Methodist Episcopal Church excludes members for not attending class-meetings, expels them for “inveighing” against the Discipline, “for disobedience to the order and discipline,” and expels ministers for holding and disseminating “doctrines contrary to the articles of religion;” of whom it is said, they “shall have no privilege of society or of SACRAMENTS in our church.” The United Brethren will expel a member for belonging to a secret society;—for “free masonry in every sense of the word shall be totally prohibited, and there shall be no

connection with secret combinations. A secret society is one whose initiatory ceremony or bond of union is a secret.”—Page 68. They furthermore say, that “it is the duty of every member of the church to pay to the support of the itinerant ministry, quarterly, or oftener, if need be, in proportion to his or her ability;” and that if they neglect this rule habitually, and persist, after being admonished, they “shall be suspended or expelled, as the case may require.”—38, 39.

The expelled Methodist joins the Presbyterians, and the following week attending a sacramental meeting of the Methodist church, he is invited to come to the Lord’s table, and of course, in fellowship and love accepts the invitation! The expelled United Brother joins the Methodists, still retaining his seat in a secret society, and returns and communes with those that have expelled him as being unworthy of church membership!—Thus are the United Brethren fellowshiping members of secret societies, after unequivocally affirming in their Discipline that “there shall be no connection with secret combinations.”

2.— OPEN COMMUNION COMPELS PEDOBAPTIST CHURCHES TO FELLOWSHIP AT THE LORD’S TABLE THOSE WITH WHOM THEY ARE

AT ANTIPODES IN FAITH AND PRACTICE. If the churches have no power to prescribe the terms of communion, then, on the principle of open communion, all alike, who profess to serve God, have the right to eat together at the Lord's table. No difference, whatever may be the opinions they hold—no difference whether they are Quakers, Universalists, or Unitarians, or whether they belong to any visible church of Christ or not;—they all PROFESS to love and serve God—to be Christians—and if their PROFESSION is to be sufficient GROUND for their admission to the Lord's Supper, no bars should be put up against them. No Pedobaptist church has the right to exclude them. To exclude these is a tacit admission of the lawfulness of close communion.

See how nicely the principle of open communion works. The Methodist and Universalist, the Presbyterian and Unitarian, the Baptist and Quaker, the United Brethren and Free Masons are all invited and entitled to sit together at the Lord's table. What a divine harmony!—what sweet concord!—what a beautiful exhibition of fellowship of doctrine!—what a precious season of union and communion! How pleasantly the excluded brother, who has been deemed unworthy

of church fellowship, sits by the side of his ecclesiastical executioner ! What a nice place for a Presbyterian, who believes that baptism is a pre-requisite to communion, and how companionable must be his thoughts as he sits by the side of the Universalist and Quaker ! And as the Methodist turns his eye as if in doubt, or as if to question the right of the Universalist to be there, the Universalist nods a “No difference, my brother ! it’s all right ; we will now commune and fellowship together ; we shall all be saved, anyhow, if you do condemn us in your articles of religion and from your pulpit !”

And all this inconsistency arises from what the Pedobaptist is pleased to ornamentally describe as the loveable principle of Christian union and communion. Seriously, my dear friend, what communion can there be with those who have refused to obey the plain requirements of God’s Holy Word ? “Can two walk together, unless they be agreed ?” [Amos 3 : 3.] “What concord hath light with darkness ?”

But the Presbyterian and Methodist will reply, that they do not commune with the Unitarian and the Quaker. But if you have the right to prevent one, you have the right

to prevent others from communing. If you are the judges of qualifications necessary for admission to the Lord's table—if it belongs to a church to say who shall and who shall not commune—then you are close communionists. Take which horn of the dilemma you please.

Baptism “the Answer of a Good Conscience.”

Many affirm that there is no difference as to the *mode* of baptism, as it is merely the “answer of a good conscience,” and that the conscience may be satisfied by the adoption of one mode as well as another. Let us briefly look at this argument. It is not, as so frequently quoted, the “answer of a good conscience,” but “the answer of a good conscience toward God, by the resurrection of Jesus Christ.”—1 Pet. 3:21. It is the answer of a conscience enlightened by the Spirit and Word of God, in obedience to the commandments and requirements of His truth. God's law is the only standard of authority for the government of the Christian's conscience—the only test of a good conscience. No man,

however sincere he may be, has the right to *make* an ordinance of God. "The conscientious sincerity of the candidate, whatever may be its aspect in the sight of God, obviously cannot create the fact of baptism where the act itself has not been performed." Conscience, independent of the teachings of the Bible, sanctifies error, and sanctifies the religion of the Pagan. The Apostle Paul was conscientious when he was persecuting the Christians, and thought he was doing God's service.

It is not the whim, or caprice, or simple opinion of an individual that should govern him in baptism, but the word of God. That is the foundation and source of an enlightened or Christian conscience; and such a conscience, we repeat, answers in obedience to the requirements of God's word, as well as in the example of Christ and his apostles, which is given for our imitation. The word *requires baptism* — immersion — and the individual *yielding obedience thereto*, his conscience, — now a good and enlightened Christian conscience — ANSWERS UNTO GOD *in having thus obeyed His law*. He does not inquire what does man say? but what does God's word require? and then submits to it. The answer of a good conscience, therefore, so far as

baptism is concerned, is to show forth by an outward act the resurrection of Jesus Christ. No good conscience can be answered unless the body is buried and raised in likeness of the Savior's resurrection.

But here we may ask, has not the *church* a voice in this matter of conscience as well as an individual? Has it not a conscience to satisfy also? Is he to bring the Bible and the church in subjection to an imaginary whim of his own? Is he to override all church authority, and place himself above and in opposition to the conscience of the church? If so, farewell to all rule and order! Anarchy takes the place of law, the ordinances become subverted, and the church subject to the imaginary and supposititious rights of an unenlightened and disobedient individual conscience!

Again. Must the conscience of the *administrator* of the Lord's Supper be violated also? Placed there under a solemn obligation to administer the ordinances faithfully, must he admit to the Lord's table those who he believes have not been baptized? Who does not see the utter futility and inconsistency of such a course? Yet all this the Pedobaptist requires of the Baptist!

How pitiable do those men appear, who,

holding that conscience is the judge of the mode of baptism, yet labor, with all the sophistry they are able, to persuade those who believe it to be their duty to have their consciences satisfied by immersion, that any other mode will answer the same purpose!—nay, will prevent them from being immersed if they possibly can! Why are they so much opposed to immersion, when they declare it is *baptism*, and an *ordinance of God*? Why will they not allow candidates to have their consciences satisfied by immersion, after having asserted so loudly that it is the “answer of a good conscience?” Baptists oppose sprinkling, because they believe it to be an *institution of man*; but Pedobaptists ridicule and oppose immersion, while believing it to be an ORDINANCE OF GOD!

“Let a Man Examine Himself.”

And hence, says the open communionist, he is to be the judge of the terms of the Supper. If he is satisfied in his own mind that he should go to the Lord's table, no church has the right to keep him away. But *why* is

he to “examine himself? In order to determine the *terms* of the Supper? Certainly not. That belongs to Christ, and those terms he has revealed in his word, clearly and explicitly. There is the apostolic precedent and example: “Then they that *gladly received* His word were *baptized*; and the same day there were added unto them about three thousand souls. And they *continued steadfastly in the apostles’ doctrine, and fellowship, and in BREAKING OF BREAD, and in prayers.*”—Acts 2: 41, 42. It is the duty of man to examine his own *heart*—to see whether he is a child of God, and to be satisfied that he “discerns the *Lord’s body*” in the elements of the Supper, having conformed to the requirements of the Bible as a Christian, so that he eat and drink not “unworthily,” for “whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord.”—1 Cor. 11: 27.

And thus, to avoid this fearful result, the apostle gives this serious caution: “But let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation [condemnation] to himself, *not discerning the Lord’s body.*”—1 Cor.

11 : 28, 29 ;—this condemnation being exclusively the result of the individual failing to discern the body and blood of Christ in the Supper.

This, therefore, we repeat, is what a man has to do before coming to the Lord's table,—to see whether he has conformed to the requirements of God's word as a Christian, and thus in eating is enabled spiritually to *discern the Lord's body*, and *not to make for himself terms of admission to the Lord's Supper*.

The Institutions of Men above the Ordinances of Christ.

So say Pedobaptist churches in practice. You are not worthy to be a member of *our church* ; yet you are fit to come to the LORD'S TABLE ! If you neglect class-meetings, and “are disobedient to the order of our discipline,” we will exclude you—you are not worthy to belong to *our church* ; but, you may come to the LORD'S TABLE ! If you belong to a secret society, you shall have no place among *us* ; but for all that, we will

allow you the privilege, and invite you, to come to the LORD'S TABLE! If you do not believe our doctrines, (and even call them the "doctrines of devils," as some of you do,) confessions of faith, or disciplines, and are not fit to unite with *us in church fellowship*, no matter, you may come to the LORD'S TABLE!

Is not this placing the *institutions of men* above the ORDINANCES OF CHRIST? Is not this casting a disreputable reflection upon the Lord's table?

Our Table—My Table.

A Baptist minister dining with a lady one day, a strenuous opposer of close communion, saw a promiscuous crowd passing the door. A happy illustration was suggested, when he hastily cried out: "Hallo, there! all of you! Here, come in and dine; the table is all set!" The lady looked at him with blank amazement, as if she would say: "How dare you, sir, invite such a motley crowd as that to *my table*? Who gave you such authority?"

'Pardon me, dear madam,' he apologized.

"I know the table is yours, and I had no authority from you to invite them to dine; and yet, that is what you require me to do with the Lord's table. You ask me to transcend my authority as a minister, and to violate my conscience by inviting those who Christ in His word has positively declared have no business there!"

She saw at once the inconsistency of such a course, and never afterward had anything to say against restricted communion.

A Candid Confession.

A certain Congregationalist minister, while dining with a Baptist family, was accosted thus by the lady of the house: "Does your church admit any to the Lord's table who have not submitted to the ordinance of baptism?" "We do not," he replied. "Why, then," she asked, "do you find fault with the Baptists for doing what you yourselves are in the habit of doing?" "I suppose," said he, "because we think it is your only vulnerable point—the only point upon which we are able to attack you!" This is another secret of the

continual harping upon "close communion." They admit baptism to be a prerequisite to the Lord's Supper, and yet they oppose the Baptists for requiring the same thing!

Half-way Membership.

There are some churches who have a probationary department—a half-way relationship. Many of the probationers are no doubt *Christians*, whilst others are neither converted nor baptized. They are all alike deemed not worthy of admission into the church until they have passed through a probationary relation of six months' duration.* If then thought fit, they are received into the church; if not, they are continued as probationers, or "dropped"—dropped silently and in their absence, without examination or trial. Admitting, we repeat, many of them to be Christians, and more upright in life than some who are *in the church*, yet they are held in a suspicious and doubtful relation! They were

* "Let none be received into the church until they are recommended by a leader, with whom they have met at least six months on trial, and been baptized."—*Discipline of the Methodist Episcopal Church*, p. 127.

just as much *children of God* at the beginning as at the end of the six months' trial. Are the Baptists to invite all these probationers to the Lord's table? They are not members of the church—are not in church fellowship. They are not thought fit by those churches for that state. Suppose the Baptists give an indiscriminate invitation to the Lord's table, how are they to determine who occupy a probationary or who a church-membership relation? If Pedobaptist churches will not receive as members those who have been converted and baptized by their ministers, as they declare, how can they expect the Baptists to invite them to the Lord's table? If they are refused church membership *at home*, how can they expect them to be invited to the Supper AMONG STRANGERS? A banker who refuses to take his own currency has no right to expect it to pass current among others!

Non-Essentials.

Can you, dare you say that anything that Christ in His infinite wisdom and goodness has ordained is *non-essential*? Would he be

guilty of trifling with His creatures in that way? Do you not impugn—nay, array before the tribunal of your own judgment, the wisdom of the Son of God? Would He give to his church a precept and example he did not intend to be obeyed? Did He ever give man authority to change what he had ordained? If there is no difference between sprinkling and immersion, as you affirm, why did he ordain the latter? Why was He baptized in the river of Jordan, when sprinkling would have answered, as you say, the same purpose? Why did he not choose the easiest mode?

Baptists, however, do not teach that immersion is *essential to salvation*, for they believe that *none but those who are already saved have a right to be baptized*; but they do teach that it is *essential to perfect obedience to Christ's precept and example*, as followed by the Apostles and early Christians, and for the first centuries the custom of the primitive church.

Infant Church-Membership.

If children die in infancy, without being sprinkled, they are accepted in Christ, and go

to heaven. So say Presbyterians, Methodists and Baptists. Why, then, are they sprinkled? To admit them, say the Pedobaptists, into church relationship—church fellowship. If such is the fact, why are they not allowed the privileges of church members? If they are all baptized into the church, when are they excluded?—or why do you take them in again, as you say, when they arrive at riper years, when you have never disowned them by any act of discipline? Not being expelled, they are all certainly church members—though a strange, motley multitude! You condemn bitterly a mother that abandons her offspring, and yet you baptize your children into the church, and then let them drift into the world, neither caring for nor looking after their souls! You censure the Baptists for not allowing unbaptized persons to come to the Lord's table, and yet you repudiate your own baptized Christian offspring, and will not allow them to eat with you! You disown your baptized children, and then censure the Baptists because they will not acknowledge them as being entitled to come to the Lord's table!

What the Pedobaptists ask the Baptists to do.

The apostolic churches, it is admitted, were composed of baptized believers, and that such only were admitted to the Lord's Supper. The Baptists contend that as immersion is exclusively scriptural baptism, therefore those who have been immersed only are entitled to come to the Lord's table. Holding this scriptural view of baptism, how can they be consistent and admit the practice of unrestricted communion? How can they be anything else but believers in that practice? It is a fixed principle with them, based upon the word of God. Can they violate that principle for the accommodation of those who have not been baptized?—for those with whom they neither agree in doctrine nor discipline? This is virtually what they are asked to do. They are asked to fellowship at the Lord's table those who have not complied with the Master's terms of admission—those who have been expelled from Pedobaptist churches, as unworthy of church fellowship, and to commune with their members from whom they withhold the emblems of Christ's broken body and shed blood! They ask the Baptists to violate their sense of right, of conscience, and

of divine order—to admit unbaptized persons to their fellowship in communion! Nay, they ask them to do that which they in their confessions of faith and disciplines deny as being right. If the Pedobaptists will violate their own principles, let them do so; but Baptists, never! “The torch of love cannot be applied to the sacrifice of duty. That is a false liberality which, for the sake of union, would resign the positive commands of Truth. The desire for association is not less powerful in our hearts than in the hearts of others, but it cannot annihilate our obligation. The principles which guided the apostles we may safely follow whithersoever they lead. ‘Once right, they are forever right; anywhere right, they are everywhere right. They keep a course like the luminaries of heaven. They witness against the wrong-doer. Their straight line exposes the contrast of the crooked generation. They constitute a standard of appeal amidst the caprices of fashion and the meannesses of compromise. They stand as a sea-mark, against which the waves only dash themselves to foam!’ ”

Close Communion Destroys one of the Dear Privileges of God's People.

In this opinion we think the open communionist certainly mistaken. There can be no right to take away, no privilege to destroy, where the terms necessary to constitute that right and privilege have not been complied with. But, according to his own understanding of "communion," what privilege does it take away from him? Has he not that privilege in his own church? Cannot he eat in all the open-communion churches in the country? Yet, how rarely is a Methodist seen communing in a Presbyterian, or a Presbyterian in a Methodist church. "Many persons who illiberally contend for liberality, and indulge in multiplied censures with regard to Baptist exclusiveness, will pass an edifice in which a church assembles with whom they might commune, without manifesting the least desire to show their fellowship with them at the Lord's table. Such inconsistency can only be accounted for by the fact that, like our first parents under temptation, they desire what is forbidden, and forbidden, too, by the same authority. That authority shields us from the charge of sectarianism."

“For more than twenty-five years,” says Rev. S. Remington, “I was a member of the Methodist Episcopal church, and never for once, during all that time, have I enjoyed the ‘privilege’ of communing with any other denomination. It was not bigotry, nor a want of opportunity that prevented, nor did I for once think to reproach myself with the idea that I was voluntarily cutting myself off from the enjoyment of a great privilege, for I had all the ‘privilege’ I wanted at home in my own church.”

Is it really such a “dear privilege” to commune with those against whom you are hurling shafts of bitterness from the pulpit, as heterodox in discipline and faith? Is it such a “dear privilege” to commune with those whom you have declared to be not worthy of church relationship with yourselves—and this, too, for a “breach of [your] rules,” and not for “immoral conduct?” Is it such a “dear privilege” to commune with those who you have positively declared shall have “no privilege of sacraments” among you? Is it such a “dear privilege” to commune with those who, were they in the Presbyterian or Lutheran church, would not be allowed to commune there? Is it such a “dear privilege” to commune with those from whom you

withhold the elements of the Lord's Supper yourselves? Is it such a "dear privilege" for the Presbyterian to commune with the Universalist, the Methodist with the Unitarian, and the Baptist with the Quaker?

But if it does take away from you a "dear privilege," and if you have such a kind and affectionate esteem for the Baptists, the remedy is of easy application. You believe that immersion is baptism—become baptized. The advantage is altogether on your side, for a Baptist cannot but believe that sprinkling is an institution of man's device.

The Secrèt Why.

There are a great many who are not acquainted with the reason why Pedobaptist ministers are so strenuously opposed to restricted communion, and why they are so very solicitous that the Baptists should admit all indiscriminately to the Lord's table. They sincerely regret that the Baptists are so illiberal, and stand so much in their own light! They have a kind regard for the prosperity of the church. We will let the reader into

the secret of all this opposition and apparent friendship. The Pedobaptists admit, notwithstanding their unrestricted invitations given to commune, that baptism is a prerequisite to the Lord's Supper; and if they can induce the Baptists to adopt open communion, they at once get them to admit not only the validity of infant sprinkling, but every other mode of baptism, as valid, Christian baptism. They want to force the Baptists into this practice, in order that their own modes of baptism may become legalized by them. It is a master stroke of policy, although the object is kept closely concealed from the public eye. They know very well that the moment the Baptists adopt open communion, they yield the point of controversy, and at once sanction by that action the validity of sprinkling as baptism. The policy, however wisely laid in human wisdom, is perfectly understood by the Baptists, and is a snare into which we opine they will not very soon fall.

Close Communion Separates Dear Friends.

On the same process of reasoning we may demand the destruction of the Pedobaptist

churches, because by them families are divided. Suppose a Baptist should contend that the Presbyterian church ought to be destroyed, because his family had been divided by some of his children becoming Presbyterians! Would not his demand be as pertinent—as wise—as the reason urged above against restricted communion? “I am come to set a man at variance against his father,” are the words of the Savior. Why not demand the destruction of the religion of Christ? It separates dear friends!

“Ye are my friends,” said Jesus, “if ye do whatsoever I command you.” To violate a commandment of His, for the sake of relationship or friendship, is to prove ourselves not worthy of Him. “He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”—Matt. 10 : 33—38. Thus has the claim of Christ precedence of every other claim; and he who wilfully disobeys his Lord’s holy requirements to prove how devotedly he loves another, exhibits his friendship in no desirable light and beauty.

It is the Lord's Table.

Undoubtedly it is the Lord's table, and *that* is the reason why we advocate restricted communion. It is the Lord's table; and the Bible shows us the way of approach to, and the qualifications necessary for admission to, that table. Hence, "they that gladly received the word were baptized, * * * and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" [Acts 2: 41, 42] "and the multitude of them that believed were of one heart and one soul."—Acts 4: 32. If it was a Baptist table, they could, of course, extend an invitation to commune to all, whether they had obeyed the "apostles' doctrine," and "continued steadfast in fellowship," or not! Like our Pedobaptist brethren, they could repudiate apostolic example, invite the unbaptized to communion, and sit by the side of those with whom they have neither sympathy, fellowship, nor tolerance for their errors in faith and practice. But they cannot do this.

IT IS THE LORD'S TABLE, and He has shown us in his word who are to eat at it. He has barred the door of entrance to it, and this divine barrier we dare not remove. If

the Pedobaptists take it down, and invite the unbaptized to commune with them, the responsibility is theirs !

IT IS THE LORD'S TABLE. "Christ is the only lawgiver for His churches. The trust which He has committed to His churches, Baptists are not at liberty to violate. It is to be their aim to keep HIS TABLE AS HE LEFT IT, 'till He come.' If none but immersed believing guests found a place there when He was on earth, who shall annul His laws? When the hand of fellowship must be the 'hand of the betrayer,' who shall dare to extend it? We have no record of any person 'breaking bread' in the Pentecostal church who had not 'gladly received the word' and been baptized. And this is all that Baptist churches require now. They have raised no bar to communion; they can throw none down. They do not refuse to receive any disciple who is willing to enter on the same footing as those already incorporated in the body of Christ."

"If ye love me," says Jesus, "keep my commandments." "Ye are my disciples if ye do whatsoever I command you." It is these commandments the Baptists are striving to obey. If they must be censured for this, so let it be.

“Through floods and flames, if Jesus lead,
I'll follow where He goes;
'Hinder me not!' shall be my cry,
Though earth and hell oppose.”

You Think Yourselves Better than your Pedobaptist Brethren.

You do not, my dear brother, state the case fairly. The Lord's Supper was not instituted for the communion of Christian with Christian, as such, but for baptized believers with Jesus Christ. Hence says the Apostle Paul, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”—1 Cor. 10: 16. It is an ordinance commemorative of His death—“This do in remembrance of me,”—by which we show our faith in Him as our Savior, spiritually discerning in the sacred emblems his broken body and shed blood for us.

We do not claim to be more holy than you. God forbid that we should! We repudiate all claims to natural goodness and superiority

in personal piety. Nor do we contend that we are the favored of Heaven—only through obedience to the truth and sanctification of the Spirit. We are but sinners, and if saved at all, saved only through the mercy of God in Christ Jesus.

But you surely would not ask a Baptist to violate his articles of faith and conscientious regard for the truth, to FELLOWSHIP those at the Lord's Supper whom he believes have never been baptized? We go with you as far as we believe to be right—as far as we believe you obey the word of God. We go as far with you in true communion as you go with one another. How far do you commune in the fundamental principles of your faith? How often will the Methodist let the Presbyterian and Baptist commune with him in the class-room and love-feast? Let us see what the Discipline says: "At every other meeting of the class, in every place, let no stranger be admitted. At other times they may, but the same person not above twice or thrice."—p. 42. "Let them be admitted [to the love-feast] with the utmost caution; and the same person ON NO ACCOUNT above twice or thrice, unless he BECOME A MEMBER."—p. 42. If he becomes a member, then he may have the privilege of the love-feast! He is

worthy of attending class-meeting and love-feasts three times; and then, if he will not unite with the church, the bar of exclusion is put up against him! But not to have the "privilege of the Lord's Supper, a divine institution, without baptism, is a grave error! a lack of Christian communion! We beg of you, for the sake of consistency, to talk no more about OPEN COMMUNION, unless as being OPEN TO SERIOUS OBJECTIONS!

Why not Baptists Admit all Immersed Persons to the Lord's Supper?

The reasons why Baptists do not admit all immersed persons to the Lord's table are:

1. The apostolic precedent has not been complied with. "And they that gladly received his word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 41, 42. Many who have been immersed deny the divinity of Christ, are believers in universal salvation, and many other equally unscriptural doc-

trines. They have neither embraced nor continue "steadfastly in the apostles' doctrine." To eat with such is virtually to sanction their errors and repudiate the apostolic example.

2. There are churches that, although they affirm that immersion alone is Christian baptism, will, notwithstanding, admit to the Lord's table those who they declare have not been baptized—thus giving countenance to grievous error. To receive members of such churches to fellowship in communion, would be to admit the practice of such churches as right—a practice inconsistent with primitive example, and to fellowship them in the usage of open communion. If it is right for others to commune with the Baptists, it is right for the Baptists to commune with open-communion churches; and thus they would be compelled to eat with those who they believe have not been baptized.

3. Such persons and churches walk disorderly. Believing one thing, they practise another. They countenance and fellowship error—that which they declare to be error in their standards—that which is repugnant to their own sense of right. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves

from every brother that walketh disorderly, and not after the tradition which he received of us.”—2 Thes. 3 : 6—8. On this principle, equally with Baptists, some leading open-communion churches act.

4. By giving an unrestricted invitation to the Lord’s table, we should invite individuals who are guilty of those things for which we would exclude a member of our own church. We should condemn as wrong in the action of our own members what we would admit as right in the practice of others.

5. We should not give privileges to others that we cannot grant to our own members, and sanction and fellowship doctrines and practices in them for which we would exclude a Baptist. We would exclude a minister for sprinkling, and yet we should have to commune with those who sprinkle children.

6. If immersion alone gives a right to communion, then expelled members who have been immersed have that right ; and thus the design of all church discipline would be at an end. The Baptist church, for example, expels a disorderly member to-day ; he joins a Presbyterian church to-morrow ; and at the next communion season we give a general invitation to the Lord’s table, and he may, without confession or restitution, be the first to accept

of the "privilege." Who does not see the inconsistency of such a course?

The Baptists Assume that They only are Right—are Christians.

It would be very strange if they held opinions that they did not believe to be right. Do not the Presbyterians and Methodists believe that they are right? We have charity to suppose they do. This belief necessarily implies that all who differ with them in opinion are wrong. If they do not believe they are right, they are inconsistent, and unfurl a wrong banner. Is it in the eye of a Methodist a crime for a Baptist to do that which he himself does? Is it wrong for the Baptist and right for the Methodist? Should the Baptist be condemned by the Presbyterian as selfish in opinion and practice, and censured for things of which he himself is guilty, and which to him, as a Presbyterian, are right?

But the Baptists do not assume that they only are Christians. The charge is ground-

less and wicked. We have already shown why the Baptists do not commune with open communionists. We admit them to be Christians, but not a Christian church in gospel order. "We may extend to them the hand of Christian fellowship, but not the hand of church fellowship. This practice, if rightly understood, is not uncharitable. Pedobaptists will not commune with unbaptized persons, though they believe them Christians. In this we perfectly agree. We are even more liberal than they, because we will commune with all we baptize into the fellowship of the church, but they will not—they baptize multitudes whom they never admit to the Lord's table. They are, therefore, closer than Baptists."

"The Baptists, in declining to extend an invitation to the Lord's table, do not cast an imputation upon the Christian character of their brethren. Christian character is not the only prerequisite to the Supper: the divine rule requires also scriptural baptism and consistent church-membership. The laws of this country, for example, do not admit the foreigner to the right of citizenship until he has passed through the legal process of naturalization, however pure may be his intentions or eminent his virtues. This restriction, how-

ever; does not impeach his character; for the rights of the citizen are freely offered him, if he will pass through the preliminary process. Was the Jew uncharitable when, in accordance with the divine law, he invited none but the circumcised to the Passover? Even Enoch, Melchisedec and Job, had they been present, could not have partaken, unless first circumcised. Was it a want of charity in Christ, when, at the institution of the Supper, He did not invite the 'above five hundred brethren,' nor Lazarus, nor the Marys, nor even his own mother? Certainly this was not an impeachment of their Christian character, but an exact observance of the law of the ordinance; for they were not then, like the apostles, united with Christ in the peculiar fellowship of a church."*

There is no Close Communion in Heaven.

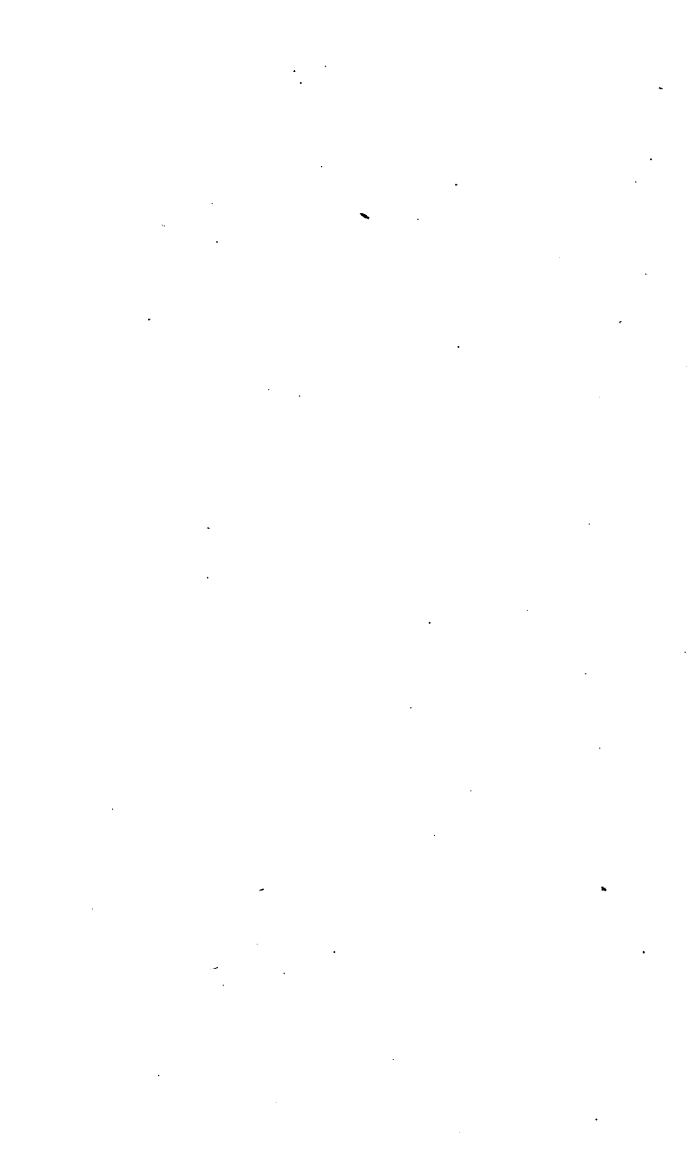
Of course not! We are agreed in that. Who ever heard of such a thing, only when charged against the Baptists by open-commu-

* Harvey on "Terms of Communion," p. 27.

nionists? Neither is there OPEN COMMUNION in heaven. Here, then, we are equal. But when a Methodist thanks God that there is "no close communion in heaven," as many of them do, are we to understand that he means that there is "open communion" there? or is it simply an uncharitable "fling" at the Baptists? Does he not know that the commandment, "This do in remembrance of me," is confined to the churches militant, and is not applicable to the church in its glorified state? Does he not know that there are no Baptists nor Pedobaptists in heaven, as such?

Why be so uncharitable, to say the least, as to insinuate that Baptists believe that there is "close communion in heaven,"—an opinion which they repudiate both in theory and practice? Why insinuate that there is "open communion" there? What would the Methodist think, and how would he feel, if the Baptists were to exclaim—"Thank God! there are no closed doors in heaven!" Why not state the issue between Baptists and Pedobaptists fairly, and give the invitation to partake of the Lord's Supper according to apostolic precedent—to those who have been "baptized," and who continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers?"





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